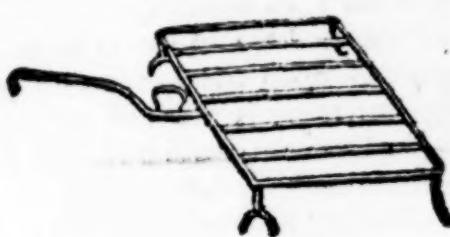


# COBBETT'S WEEKLY POLITICAL REGISTER.

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“ Castlereagh has a project for making posterity pay, not only the interest of the debt, but the half-pay of the officers of the army and the navy. Posterity will not, I hope and believe, be fools enough to pay a farthing of it. The thing is neither more nor less than a *loan*! What next? What devil's tricks has the borough-system yet to play? I should not at all wonder to see the TITHES FUNDED. Don't start, parsons; many things much more unlikely have taken place. A seizure of some sort or other must happen somewhere. To fund the tithes would be a thing a great deal more natural than to fund the half-pay and pensions of officers and soldiers. A large sum of money advanced upon the tithes would, as Castlereagh says, ‘divide the burden with posterity.’ However, these hints will be sufficient. My readers will see what a rich vein our noble political philosopher has struck upon here. Every expense may thus be funded; and I now give it as my decided opinion, that the Ministers will at last propose to fund the funds.”—*Cobbett's Collective Commentaries*, 2d May, 1822.

## THE REFORM BILL, IN THE HOUSE OF LORDS AT LAST.

### TO THE READERS OF THE REGISTER.

*Kensington, 28th March, 1832.*

MY FRIENDS,

This bill is before the House of Lords at last. On the 27th of March the bill was brought up to the Lords, from the House of Commons, and on the motion of Lord Grey was read the first time. His lordship then moved that it should be read a second time on Thursday the 5th of April. Lords Harrowby and Wharncliffe intimated that they should not oppose the second reading of the

bill. They said that it was *better* than the last bill, and, generally speaking, *I say so too*. They said, however, that they hoped to improve it in the committee; and we know too well what they mean by improvement. The Bishop of London signified his intention of voting for the second reading; and further said, that though he could wish some little alterations to be made in the bill, he would not support any amendment to mutilate or destroy the essential principles of the bill. The Duke of WELLINGTON, who lately signed a petition against reform, in company with the Botley Parson, and the like of him, expressed his intention to vote against the second reading; and I need not say, that the son of old Herbert did the same. This lord said that he would pursue a *straightforward course*! I never knew a Herbert do otherwise. True they are, as the needle to the Pole: they have *one point* in view, and from *that point* they never vary. That point being in direct opposition to a reformed Parliament, it is hardly necessary to say what they would do upon such an occasion. What was most material, however, upon this occasion, was, that Lord GREY said, that *he would agree to no alteration in the bill that should be destructive of its essential principle and its efficiency.*

This is the state of the affair at present. And now, what will they do *in the committee*? I suppose that they mean there to endeavour to render the bill inefficient, for the purpose of making the House of Commons the true representatives of the people; but it would be infamy on the heads of the authors of the bill, if they were to permit them to succeed in this, if, as is said, they have the authority to make peers sufficient to carry the bill. I may, without any presumption at all, say, that I know the opinions of the people of England upon this subject, at this moment, better than any other man living. I have recently been in all the

considerable towns in the two most populous counties in the kingdom ; not populous from the unnatural collecting together of persons assembled to squander away the earnings of the industrious part of the nation ; but populous from the assembling together of persons, every soul of whom seems to be busily engaged, from morning till night, in creating things necessary to the people of the nation, and things constituting a great branch of its real wealth : not assemblages of idlers and blood-suckers ; not crowds of human beings, to the far greater part of whom you can, with propriety, say, "What the devil business have you here?" "What right have you to be at all?" "To what purpose are you fed and clothed?" Not masses of creatures, who, like the cockroaches or earwigs seem to have been created by pestilential influence. I have been amongst, I have seen and heard, great masses of people ; I have seen them and have heard them in detail ; I well know their opinions ; and I know their opinion upon this subject to be this : that if Lord Grey have the King's authority to make peers sufficient to carry the bill, and if he do not make them, his intention and his *wish* must be, not to carry the bill ; and that then he will deserve at the hands of the nation, *that which I do not think proper to describe*. If he have *not the power* to create the peers, everybody believes that he will be unable to carry the bill ; and that then he has only one choice ; namely, to retire and *explicitly declare to the nation that the King would not give him the power* ; or to retire in silence, and *be covered with everlasting reproach*. The like reproach would be his lot if he were to agree to anything that would render the bill at all *less favourable to popular rights* and *popular influence*. To remain in place without carrying the bill, in its present form and substance, at the least, is impossible ; the government would crumble to pieces in his hands ; the fiscal laws would be disobeyed, as the tithe laws now are in Ireland ; he must know this, and therefore he will hardly attempt it, though *his great addition to the standing army*,

and *arming his thousands of police with swords* ; though these and several other "*improvements*" pretty clearly indicate, that he is preparing for that which it is unnecessary to describe in detail. It is unnecessary here to use any argument to prevail upon the Lords to pass this bill ; but there is a set of people, tax-eaters of course, who make use of this argument : "Well, what will the people do, if the Lords reject the bill? Suppose they do refuse to pay the taxes and the tithes, they will only plunge every thing into confusion ; they will only produce anarchy ; they themselves will suffer most from that ; for *after cutting one another's throats till they are tired*, they will again submit, not only to a government like the present ; but to one ten thousand times *more despotic*, preferring any thing to universal carnage ; and, in the mean while, **THE LORDS WILL HAVE KEPT THEIR ESTATES AT ANY RATE.**" As I have always expressed, and most sincerely express, my wish that nothing should be done to destroy the House of Lords, thinking that that House, when confined within its legitimate bounds, is one of the best protections for the people's rights and liberties ; I now say, God preserve the Lords from listening to this argument. I beseech them to look at what took place in France, where rivers of blood were shed, where despotism as bad as the former despotism reared its head ; but it did not reach the great body of the people ; the revolutionists distributed the lords' estates, and though *royalty was restored*, there was no RESTORATION OF ESTATES ; and if universal confusion arise in England, is it to be believed that Lords' estates will be more sacred here than they were in France? The hostility of the nobles against the people would be much more marked here than it was in France. The people will, if the bill be rejected, look upon the Lords as the sole cause of all the evils that will ensue. In such a state of things, who is to hope that if a state of confusion arise, the people will not act upon that persuasion

I hope that there is no Lord of Parliament who will not turn with horror from the argument which I have above stated; but if there be any one weak enough to listen to it, I beg him to recollect the proposition, made in the assembly of delegates of Pennsylvania, at the beginning of the American revolution. The lands of that state were almost wholly held by persons, who had *leases* of them of one sort or another. The *proprietors* were, to a man, opposed to the revolution. The assembly of delegates, in order to put the occupiers on their side, and in order to preserve the peace of the community, proposed to enact, that every occupier should STAND FAST; and that, if he were guilty of no breach of the peace for a year and a day, and were obedient to the laws during that time, THE ESTATE THAT HE HELD SHOULD BE HIS OWN FOR EVER! Instantly the face of things changed; instantly every occupier became the friend of the revolution; and of that revolution we well know what was the end: we well know that in its progress there was no bloodshed; we well know that the great proprietors lost their estates; we well know that though the form of the thing was different, the substance of it was the same in France; we well know that the distribution of the estates of the nobles, was the main cause of the success of the French revolution; for succeed it did in spite of our thousand million of taxes and thousand million of debt to prevent its success.

God forbid that such a distribution should take place in this country! God forbid that the Lords should wake up some morning and find their tenants the owners of their farms; but, if the nation should be reduced to the dire necessity of steeping their hands in each other's blood, or of imitating the Pennsylvanians or the French, who is there that would decide for a general cutting of throats? For my part, as far as I am individually concerned, I should think nothing of being compelled to earn my bread by the most degrading of labour rather than see events of this

description take place in England, knowing, as I do, that it would be a breaking up of the community, the best that the world has ever seen; but I have, for many years, been afraid that things might be pushed to this extremity; this fear I have expressed several times in my *Register*, and particularly in a Register of 1829, where I conjured the nobility to think betimes of this possible consequence of resisting the prayers of the people for reform.

The bare pronouncing of the words "stand fast," operated like an electric touch on the State of Pennsylvania. I remember that Mr. Galloway told me, at his house at Watford, in Hertfordshire, that it was *this measure* that decided the fate of that English Government in America. Much about the same was done in every other state as well as in that of Pennsylvania. All arrears of rent due to the great proprietors were cancelled; all debts due to English merchants were as good as cancelled by authorising the debtors to pay the amount into the treasury of the state in a paper money not worth more than a penny or two-pence in the pound; so that ninety-nine hundredths of the people clearly saw and distinctly felt that they had a deep interest in the overturning of the royal Government.

Again, I say, God forbid that a state of things should arise in England tending to produce a resort to similar means; but, at the same time, it is impossible not to see that the danger may arise; it is impossible not to see that the Lords have the power of preventing it from arising; and it would argue a total disregard for the interests of the country not to beseech them so to act as to prevent that danger; not to beseech them to let England have the honour of exhibiting to the world, that which the world never yet saw, the making of a great change, without a resort to any act of violence or to any invasion of property. It is for the good of the country that there should be great owners of the land; it is for its good that there should be several ranks in society clearly distinguished from each other. The House of Peers has, even within my recollection,

tion, several times stood between the people and oppression ; if I thought that this Reform Bill had a tendency to subvert that House, I would oppose it with all my might, deeming the risk too great to be run even for the sake of getting rid of our present intolerable burdens ; but, still, if reduced to the terrible necessity of choosing between a law like that of Pennsylvania and general bloodshed in England, which way does nature bid me to decide !

I trust, however, that we are to stop far short of dangers like this ; and that the Peers, seeing that the people are so unanimous in their prayers for the passing of this bill, and, at the same time, so moderate in their desires, and so firmly attached to the present form of government, will, on their parts, pass the bill with very little hesitation, and will thus take out of the minds of even the most wild and extravagant, all desire to see overturned, or robbed of its privileges or prerogatives, any one of the other two great branches of the government. Above all things, I beseech them to turn a deaf ear to the arguments of desperate men, above stated by me. Let them be assured that the people will not cut one another's throats ; let them be assured that the people are all of one mind ; let them be assured that there is no difference of opinion amongst the people upon the subject ; that there is nobody opposed to the bill, except those who live on the abuses of the present system ; let them be convinced that these are but as dust in the balance ; let them be assured from me, who know the fact, that the people are resolved to have cheap government ; that they well know the causes of their poverty ; that they well understand the situation and the resources of their country ; that they know well why the standing army is augmented at the end of eighteen years of peace ; that they also well know why policemen are armed with swords ; that they do not ascribe these terrific changes to the taste or disposition of any particular individuals ; that they know that they are the natural effects of the system ; that they know that such means of coercion must go on increas-

ing, as long as the present fiscal system shall exist ; and that, therefore, they are looking forward to the execution of the Reform Bill as the means of changing the system.

It appears that there is a petition presented to the Lords, by the National Political Union, which begins in these words :—“ That your petitioners humbly submit to your noble House that “ the time has arrived *when a great change must be made in the system* “ under which this nation has long been governed : that this inevitable change may be *gradual and peaceful*, “ or *sudden and violent* : that it remains with your noble House to determine in which of these two ways “ the change shall be made.” Nothing ever was more true than these words. The whole of the petition is excellent ; it consists of truths necessary for the Lords to know ; but in these words we have that which the Lords ought always to have before their eyes. The present system has run itself out ; it must be changed ; and this bill, which was called for by the people, which is a thing created by circumstances, furnishes very good means of making the change gradual and peaceable.

It would be very gross affectation to appear not to perceive that *I am a great bugbear* in this case ; that I am anxious for the change, in order that it may produce me gratification of some sort or other. It would produce me great gratification, because I know it would produce that which I have always had most at heart, namely, good living and good clothing to those who do the work. Well as I love my country, good reason as I have to love my country-people, respected and beloved as I am by millions of them, I never would have returned to it, had I not entertained the hope of being able to assist in mending the lot of the industrious classes ; and even now, and held here at this age, by ties that tug at every heart-string, I would not now stay another fortnight, to endure the disgrace of forming part of a nation of paupers, were it not that I hope to be able to render great assistance in restoring

them to the state in which their fore-fathers were. I have no private feelings to gratify: I would not walk a hundred yards to receive a million of money to keep it to myself. I am infamous for ever whenever I touch a farthing of the public money. No change of circumstances or situation can give me more fame than I possess, or render it less necessary to place a stone to tell where I lie. I have no motive, and I can have no motive, in all the wondrous exertions that I am making, other than that of promoting the good of my country; and as to the possession of power, being well aware that it must be accompanied with its responsibility, I would, as far as self is concerned, shun it as I would shun the pestilence. I have always desired to see the working people restored to happiness without any material shock being given to any establishment whatever, either in church or state. In proof of this, let my *Register* be referred to from the year 1800 to the year 1805. In 1806, I pleaded with the Ministers, as if I were pleading for my life, to put a stop to the progress of the system which I told them must end in causing a breaking-up of establishments: for twenty years past I have been insisting that some of the establishments *must give way*. We are now arrived at a state of things which convinces even the Ministers that something must give way. I believe, with the National Political Union, that to make this giving way gradual and peaceful, the passing of this bill is necessary; and most anxiously wishing that it may take place gradually and peacefully, I exhort the House of Lords to pass this bill *un-mutilated*, and thus to fill the nation with hope, and restore it to content and harmony.

W.M. COBBETT.

#### DOOM OF THE TITHES.

AFTER the Reform Bill, this is the most important of all the subjects that can engage public attention. Under other circumstances, we should have to

remark upon the very pretty works at the police-offices about the *walkers on the fast-day*, and about the *horrible conspiracy* of the dagger-of-lath association. I should have to remark upon the fulfilment of my prophecy about arming the gendarmerie with swords and pistols. But when I think of this tithe-work; when I think of this, I laugh at the policemen's swords, and even at little Hobhouse's augmentation of the standing army.

Reader, I beseech you to look at the motto, it was written just ten years ago come the 2nd of May next; and is not that which is now proposed by the Government very much like a *funding* of the Irish tithes? The King is to advance, that is to say, lend a sum of money to pay the tithes due to the Irish parsons; the Ministers have Exchequer-bills out at the same time, that is to say, are borrowing money on promissory notes; the Irish parsons are paid out of a parcel of money of which Exchequer-bills form a part, the Exchequer-bills will be funded first or last, and thus the Irish tithes are, in fact, funded.

If I were Lord Grey, I would fund the whole of them in Ireland and in England too; that is to say, I would borrow about eight millions a year, and give them to the parsons; then I would issue Exchequer-bills to pay the interest with; and then I would fund the Exchequer-bills; and thus make the Jews, English and foreign, and the English usurers calling themselves Christians, pay the whole of the tithes. Ridiculous as this may seem, it would be the easy way of getting the thing done. Bank notes must be made a legal tender in order to give effect to the thing; and so the flame would go out by degrees, as the candle burns down into the socket; ridiculous as this proposition seems, something very much like it will take place; and if it do not, I will consent to be considered to have a head as empty as that of PEEL's.

But let me amuse my readers here with giving them a curious instance of robbery committed on me by Brougham. I do not mean felony in the eye of the

law: I mean literary robbery. **WATERTON**, of **WAKEFIELD**, committed lately an act of this sort. It was very flagrant, to be sure; but not more flagrant than the robbery committed by **Brougham**, of which robbery I am going to produce proof. In the year 1822, the proprietor of the **STATESMAN NEWSPAPER** gave me 10*l.* a week for writing a commentary on the proceedings of the Collective. On the 1st of May in that year, I wrote an article on the measure for funding the pensions and half-pay. The paper was published *about three o'clock in the afternoon*; and **BROUGHAM**, at about nine o'clock the same evening, went and repeated it like a parrot, in the House of Commons, and passed it off *as his own*. I will now give the article first and then the speech; and I will venture to say, that, except in the case of **Waterton** aforesaid, an instance of such flagrant plagiarism never was before witnessed in this whole world. I do request the reader to look well at these two pieces, and to say whether he could ever again look the public in the face, if he had been guilty of literary robbery so barefaced and so mean. I should observe here that these **Collective Commentaries** were formed into a volume of three hundred and four pages, double column, and the volume sold at six shillings. This volume contains very little besides matter written by myself; and those who wish to have complete collections of my works, should by no means omit to get this volume, which contains a complete commentary on the proceedings of Parliament for the year 1822, and has, at the end of it, a list of the Acts of Parliament passed during that year. I now proceed to insert the article first and then the speech.

### COBBETT.

The measure is this: to *fund the pensions and the half-pay!* To get people to contract to pay them. To make them over to the contractors. To put them out on *farm*, as they do the poor of some parishes. In short it is a *loan* that the Collective is about to make, to get money to pay the pensions and the half-pay with. This is the fact stark-naked; and there is no doubt of the plan being carried into effect; for it will cause some taxes to be taken off.

Suppose here to be an officer who has half-pay of 100*l.* a year. It is for his life. The Government *contracts with me*, suppose, to pay this officer; and it pays me, not the 100*l.* a year at first, but *less*; and in time it pays me more than 100*l.* a-year. So that in the end I get by it; but, then, the Government *has less to pay for the present*; this is what **Castlereagh** calls *dividing the burdens with posterity!* Posterity will not, we hope and believe, be fools enough to bear any portion of it. However, the thing is a *loan*; and the certificates for the officers' and soldiers' pay and pensions are the scrip! What next? What devil's tricks has the borough-system yet to play? Upon exactly the same ground the *King's allowance*, that of his family, all the pensions and sinecures, the placemen and judges' salaries, may be funded. **Paine** said, that he should not wonder if **Pitt** were, at last, to 'fund the Bank-notes,' and issue other paper as evidence of the debt. There is no knowing, as we have often said, what shape the thing will assume at last. We have only to look at the history of the South-sea bubble, to be convinced that the powers of humbug are infinite. We should not at all wonder to see the *tithes funded!* Don't start, parsons. Many things much more unlikely have taken place. A seizure of some sort or other must happen somewhere. To fund the tithes would be a great deal more natural than to fund the half-pay and pensions of officers and soldiers. A large sum of money advanced upon the tithes would 'divide the burden with posterity' indeed. However, these hints will be sufficient. Our readers will see what a rich *v.* in our noble political philosopher has struck upon here. This new funding system may be carried to lengths of which few men are yet aware."

### BROUGHAM.

Mr. **Brougham** entirely concurred in that suggestion, and begged to ask the right hon. Chancellor of the Exchequer whether he would extend his plan to the *whole of the national debt!* (Hear, hear.) Having taken one leaf out of the right hon. Gentleman's book, the country could not do better than take another. And now it occurred to him, there were many expenses of the Government to which so admirable a system might clearly be made applicable. There was the *Civil List*—(hear, hear); the *Pension List*—(hear, hear); those *charges were annuities dependent upon lives*. What could be better than to *farm the pensions off at once!* (Hear, and laughter.) Nay, *Ministers themselves might be provided for upon the same principle.* (Hear, hear.) Their tenure for place was almost equal to tenure for life.—(Laughter.) Whatever might be the goodness of their holding, it seemed at least tolerably secure; and he (Mr. **Brougham**) doubted not to find contractors for the Mi-

"nisters as well as for the *half-pay officers*.  
(Hear, and laughter.) He really was bound  
to press the measure upon the consideration  
of the right hon Gentleman: a discovery so  
important ought not to be neglected. Nor  
were the powers of the measure confined  
even to the *salaries of Ministers*; for the  
*whole royal family might be farmed out* in  
the same way, to the relief of the present  
generation (which much wanted such re-  
lief), and at the expense of a trifling burden  
*only upon our happy posterity.*"—(Cheers  
and laughter.)

Here, then, you see this flash orator; this famous botherer calling forth repeated cheers and repeated peals of laughter, and getting a reputation for wit all over the country, merely by repeating, like parrot, magpie, or jackdaw, my words, which he had just read in the *STATESMAN NEWSPAPER*. Now, what can you think of such a man as this! He supposed that none of his hearers had read the paper at that time: the literary theft served him for the time. I had a low opinion of him before, but after this I always despised him from the bottom of my heart. Upon hundreds of occasions he has plundered me in this way; but never in a manner quite so bare-faced as this. As to the *fact*, my article is to be found in the *Collective Commentaries*, page 113. And *BROUGHAM'S* speech is to be found in the report of the proceedings of parliament on the 2nd of May, 1822. I exposed the plagiarism at the time, but it had not then come into any man's head to make the barefaced plagiarist member for Yorkshire, or a Lord Chancellor.

So much for Brougham and his literary robbery; and now for the question of tithes *as regards England*. When I was at Leeds, I told Mr. Bower, the mover of the resolution on which the Leeds petition was founded, that he would soon find, that the people in the south and the west and the east would not remain silent upon the subject of the tithes; and that they would never willingly consent to the employing of force to compel the Irish to pay tithes. At every town at which I was in the north, I pledged myself for the good conduct of the people of the south in all respects, but particularly in respect to the tithes. In the *bloody Times* news-

paper of the 24th of March, I find a beginning of a fulfilment of my predictions in this respect. It gives an account of a meeting in the county of *CORNWALL*, and of the very sensible petition agreed to at that meeting. I shall insert the whole, begging the persons to observe, that the *BLOODY*, which has a very fine nose, seems to express *its approbation* of the petition.

A meeting of the owners and occupiers of land of several adjacent parishes was held on Tuesday, at *Cargreen, Cornwall*, to petition the legislature on the subject of the present system of tithes. As this is *the first meeting* of the sort in England, we give the petition, which was unanimously adopted:—“ That your petitioners being impressed with the many and grievous evils arising from the present system, do earnestly implore your right honourable House to remove so intolerable a burden. That the present mode of paying the clergy by tithes is *injurious to religion*, and contrary to sound policy. That your petitioners are fully persuaded that tithes are *public property*, and may be disposed of in any way the Legislature may deem fit. Your petitioners therefore most humbly pray your right honourable House to restore to the people of *England* their ancient and legal rights. Your petitioners also most humbly pray your right honourable House to remove all ecclesiastics from political power—to disunite church and state; allowing every parish to choose its own minister. That your petitioners hear with regret that coercive measures are in contemplation to be enforced against the tithe-payers in Ireland. Your petitioners therefore pray your right honourable House to suspend all proceedings against their *IRISH BREthren* respecting tithes.”

An excellent petition! An excellent example! An example for the whole of England; and I am sure it will be followed in every parish in England. It is here that the change is to begin; it is here that the first *giving way* is to take place; and if the Government and the Parliament be wise, here the change as to property in land may stop; but if they be not wise, I do not say that it will stop here. The people now know everything about this church property; they have all been at the trough; they have all tasted of the "*pig's-meat*," as DR. BLACK had the folly to call it; they have all "*drunk deeply*" of this "*wash*"; but here these Cornish men tell the Lords that tithes are *public property*, and that the Parliament may dispose of them as it may deem fit. They pray to be restored to their ancient and legal rights; they clearly show that they understand the whole of the matter; and that they are no longer to be deceived. But what pleases me most is, they pray that force may not be employed against their Irish *brethren* respecting tithes. This is the language that I myself had always been using. I have always deprecated harsh and contemptuous language towards the people of Ireland. I said, from the first, that it would be impossible to make the people of England approve of the employment of force for the purpose of compelling the Irish to pay tithes. Wise STANLEY, when he brought forward his Irish budget, called the tithes "*a tax*," "*a grievance*," "*a perpetual blister*." Very well, then, is this perpetual blister to be enforced at the point of the bayonet? Are the "*oblations of the faithful*" to be collected sword in hand? Is it thus that the Church religion is to be upheld and propagated in Ireland? Oh, no! the whole thing must be removed, and Ireland must be made happy in proportion to its fruitfulness; the present system has been carried on till it can be carried on no longer.

While, however, all other men seem to be convinced that tithes must cease in Ireland, Lord MILTON, if the following document be genuine, is of a differ-

ent opinion. The reader will see that it is taken from a Dublin newspaper, and I shall remark upon it only upon the supposition that it is a genuine document.

The Fitzwilliam estate in Wicklow, is, we understand, placarded with printed papers, of which the following is a copy:—

"Grosvenor-place, March 10, 1832.

"Dear Challoner.—The information you have imparted to me, that a meeting has been held in one of the town-lands of the parish of Kilcommon, with a view to *withhold the tithe and church-rate*, has caused me great regret. I was in hopes that the inhabitants of our part of the country had too deep a sense of the importance of respecting the rights of property, and of obeying the laws, to permit them to contemplate what I can call by no other name than a scheme of *spoliation and robbery*. It seems that the occupier proposes to withhold payment of tithe, &c.; but let me ask, what is it that entitles the occupier himself to the land which he occupies? Is it not *the law* which sanctions the lease by which he holds it?—The law gives him a right to the cattle which he rears on his land, in the plough with which he cultivates it, and to the car in which he carries his produce to market; the law also gives him *his right to nine-tenths* of the produce of his land, but the same law assigns another tenth to another person. In this distribution of the produce of the land there is no injustice, because the tenant was perfectly aware of it when he entered upon his land; but in any forcible change of this distribution, there would be great injustice, because it would be a transfer of property from one person to another without an equivalent—in other words, it would be *robbery*. The occupier must also remember that the rent he pays to the landlord is calculated upon the principle of his receiving only nine-tenths of the produce—if he were entitled to the other tenth, the rent which we should call upon him to pay would be proportionably higher. All our land

" is valued to the tenants upon this principle; but if tithes, &c., are swept away without an equivalent, we should adopt a different principle, and the landlord, not the tenant, would be the gainer. This consideration may perhaps be sufficient to induce the tenants to pay what is due from them; but, nevertheless, I must beg that you will enforce upon them the necessity of making these payments; and I beg that you will take immediate measures for *making me acquainted with the names* of those who have refused to pay either their *composition* of their church cess.—Yours, most truly,  
" MILTON."

—*Dublin Morning Register.*

Lord Milton talks of spoliation and robbery in the style of a crown advocate when prosecuting a man for sedition. Robbery means a taking away of something which is in possession of another, and taking it away by violence too. Here is no taking away at all: it is a refusing to give. He talks of the law: here is no law violated; for the occupier quietly suffers the parson to take. The occupier yields to the law; and it is no crime in him if the parson can find nobody to purchase the things so taken. If he cannot find a purchaser in the whole county, it is evident that the law ought not to exist for the taking, and that, in fact, the law has ceased to exist. Lord Milton talks of the law assigning a tenth to another person. So it does; but the same law assigns that tenth in trust, for the purposes of religion, and for the relief of the poor. And if the purposes of the trust be not complied with, the law is, in fact, violated by the receiver of the tithe. The tenant was indeed aware that the trust was abused. That the law had become dormant; but the clergy have taught us that dormant laws, relating to the church, never die. Lord Milton should be told, that, though the laws at the Reformation changed the religion, and gave the tithes to a Protestant instead of a Catholic priesthood, they remain what they always were with regard to the distribution of the tithes.

He should be told that the three-fold distribution of the tithes is still the law of the land, and that the poor-rates and the church-rates ought to be paid out of them first, before any portion of them be touched by the priest. This not only was the law, but it IS THE LAW. He is, I dare say, very well provided with lawyers; let him, then, bring a lawyer to contradict this statement of mine; to draw up a legal opinion contrary to it; and then let him put his name to that opinion. I challenge him to find a lawyer out of the whole of the bar of England and Ireland able to do this. Lord Milton says that the rent would be higher if there were no tithe to be given to the parson, and that the landlord, and not the tenant, would be the gainer. He is mistaken here again; for the much larger part of the tithe would go to the poor and the keeping up of the churches, and would, by no means, go into the pocket of the landlord. To be sure the tenant knew that the abuse existed; he knew that the trust had been violated; but that is no reason at all why he should not endeavour to avail himself of the benefit of the law.

Besides, are there no land-owners in Ireland who are not tenants? Are there no small proprietors in Ireland? There must be some at any rate; and shall not they refuse to yield their support to this monstrous abuses of trust? In England we know that the small proprietors are innumerable; and must not these wish their bits of land to be free from the all-searching eye and the all-grasping hand of the clergy? Must not they wish for the restoration of the practice of the law, which allotted that the poor should be relieved and the churches repaired out of the tithes?

The threat of Lord Milton at the close of his letter, is perhaps as great an act of indiscretion as was ever committed by mortal man: it is impossible that it should do good, and may do a great deal of harm. When the Irish people are reviled in this manner, because they refuse to pay more into the hands of a notoriously violated trust; when they are called spoliators and

robbers, only because they will not be active instruments in a misapplication of the resources of their country, they may be tempted to retort, they may be tempted to recriminate; they may be tempted to hunt out instances of *real spoliation and robbery* committed in their country! But thus it always is: power never listens to reason: habit makes it believe itself irresistible; and the consequence always is, its own destruction.

I wish men would speak out upon these occasions; and if they did, they would say at once that it is not for the sake of religion that the tithes exist. They would say flat and plain, that the tithes are a mass of property owned by the aristocracy. The Duke of DEVONSHIRE told us, a few years ago, that he was the owner of the great tithes of twenty parishes in Ireland. When I was at Leeds, I found that the same Duke owned the tithes of that parish. When I came to Barnesly, I found the tithe-owner to be the Duke of LEEDS; and I think they said that he owned those of Wakefield too; while those of the next town, Sheffield, I think they said were owned by the Duke of NORFOLK. In these cases, the tithes are generally let to some middle man, who furnishes up all the old ecclesiastical law, which knows of no lapse of time, so that the exactions are generally severe, the law-suits innumerable and ruinous, and the ill-blood and contention and strife absolutely without end; and, indeed, it is manifest that, without the abolition of the tithe system, without its total abolition, there never can be peace again in this kingdom. In the great towns, the charges on account of *the church* are perfectly enormous. A lay impropriator generally comes and takes away the tithes, and then there comes a tax of from 6d. to 1s. in the pound on the town for church-rates. These taxes have become oppressive beyond all bearing, and the people are resisting them every-where. Go where you will you hear of these oppressions of the church. The people complain of them more than they do of the assessed taxes. The new Act-of-Parliament churches,

as they call them, have added prodigiously to the number of dissenters; and all is discontent and all is uproar with regard to the Church and its demands; there is hardly a town in the North in which the people are not engaged in a deadly strife on this account. The people know that there are not less than three hundred parishes in England and Wales in which the churches have been suffered to fall down, and in which of course there is no church services at all, and in which people are left to teach religion and administer the sacrament themselves. Yet they know, that in these parishes, the tithes and even the Easter offerings are most rigorously collected, while the new churches have been built out of the taxes, and of course even these parishes thus abandoned have been compelled to contribute towards the building of new churches elsewhere. All this, all the audacious non-residence, all the still more audacious pluralities, are now well understood by the people; and by all the people too! They well understand how the pluralists, how the deans and chapters, how lay impropriators, carry away out of the parishes that which ought to remain to be expended in them, and spend it in places of dissipation, and in no small part out of the kingdom. These are abuses so monstrous, that no man has the hardihood to attempt an apology for them, and therefore the thing must go to pieces.

One of the Lords or one of the Commons, I forget which, observed, as an objection to the Reform Bill, that a Reformed Parliament would not only take away the tithes and the lay impropriations, but would go to the abbey lands. If this bill pass, and if the tithes be completely abolished, not a word shall we ever hear about abbey lands; but if this strife continue for any length of time, no man can tell to what extent a resumption may go. The second volume of the HISTORY OF THE PROTESTANT REFORMATION, contains a list of the parcels of abbey land property in the several counties of England, Wales, and Ireland. I by no

means wish to see it disturbed ; its origin is by no means the same as that of the parochial property : it was never intended for the same purposes. It was not charged with the same duties and services ; but it was *public property*, and as such it was taken and granted away ; as such it would, in case of necessity, be still considered, if this strife about the tithes were to continue for any long time. I hope that the government and the parliament will see the danger. I trust that the wisdom of the parliament and the moderation of the people will never suffer this matter to be agitated. But I beg those who are concerned to bear in mind the difference between the conduct of the *pious* English reformers, and the *profli-gate* French jacobin leaders ; both put down the Catholic church ; but the leaders in the reformation of England took the abbey-lands to themselves ; while the vile jacobins of France distributed them amongst the whole of the people, by sale, and *brought the proceeds into the public treasury*. I wish no practical inference to be drawn from this ; but when degrading appellations are applied to popular leaders ; when selfish motives are represented as essential to them ; when a contrast is drawn between their general character and that of the noble classes, I wish the above two facts always to be borne in mind.

A great point, as connected with tithes and all church property, a great point to establish, and to establish beyond all question, is, that every species of church property had its foundation in motives of *charity* ; that everything given to the clergy, either in oblations or lands, or under whatever names, was **A GIFT TO GOD FOR THE USE AND BENEFIT OF THE POOR.** To establish this point is a matter of the greatest importance at this time ; and to effect this object I would spare no pains. About six weeks ago, I inserted a letter from a gentleman in Spain, who had sent me a book, recently published in Spain, on "**THE ORIGIN AND PROGRESS OF THE INCOME OF THE CHURCH OF SPAIN.**" I said that I deemed this book to be of the greatest importance to us at this

time ; and that, as soon as I returned to London, I would publish it in a little volume, as the translation would then be finished. I have found the translation finished, but I have changed my mind as to *the mode* of publication, and shall now publish it in about three successive numbers of the *Register*. By this mode of proceeding, I shall cause it to be read in every part of this kingdom, and shall spare my readers the expense of purchasing the book, and, which is still more, the trouble of getting the book. This work was published in Spain in 1828, *with the license of the government*. We know Spain to be the most Catholic country in Europe. Our parsons have taught us to believe strange things about the superstition and tyranny of the clergy in Spain. It is therefore worth while for us to hear what the clergy of that country publish about the origin of tithes, and of all church property. We shall find that the little-finger of our hierarchy is heavier than the loins of the hierarchy of the Catholic clergy of Spain ; and we shall find the clergy of that hierarchy forward to avow, that they have no property in tithes, lands, oblations, or anything else ; but that they receive *the whole in trust, for the relief and benefit of the poor*. Let our parsons answer this book ; let our parsons and lay impro priators deny the contents of this book ; or let them at once surrender the property to be applied to the uses for which it was originally destined. In my whole lifetime I never read a book more interesting than this, and I now proceed to tender it to the attentive perusal of my readers.

OF THE  
ORIGIN AND PROGRESS  
OF THE INCOME  
OF THE  
CHURCH OF SPAIN.

CHAPTER I.

*Of the nature of Ecclesiastical Property  
in general.*

The church is the community of the faithful, congregated under a supreme

head, viz., the Roman pontiff, as successor to the prince of the apostles, and vicar of Jesus Christ, for the visible direction of the whole body of the church. The bishops of the Catholic world are the successors of the other apostles, for the government of those parts of the church which have been entrusted to their care. They are like vigilant shepherds, constantly watching for the good of their sheep. They supply the faithful not only with spiritual remedies for the welfare of their souls, but moreover with proper and copious means for their bodily wants, distributing among them rather plentiful alms out of the patrimony of the church.

The practice of these charities, we may observe, was early established from the very first centuries of Christianity, since to that effect the order of deacons was instituted, to whose particular care the superintendance of the tables at which the poor were fed was entrusted by the apostles. They knew very well the regulations enacted by Moses, with a view to prevent begging, and the practice of the synagogue was adopted by them in behalf of the poor. Alms were collected in the Christian assemblies, as the apostle teaches us. The faithful in the true spirit of charity, contributed voluntarily with their goods for the maintenance of the necessitous. There were in the churches regular boxes for the collection of these pious contributions, and every thing thus collected was distributed among the poor. The part taken out of them by the ministers of the church was rather considered as a merely necessary means for the support of their lives, than as a remuneration for their services. Since they were wholly intent on the instruction of the faithful, they could find no leisure to get their livelihood through the means of any honest dealings; and it was considered but fair that those who served the church should live out of its property. It is true that St. Paul in his Epistle to the Thessalonians says, that he had troubled nobody for his living, but that he had rather supplied his necessities and those of his disciples out of his manual labour: but

we must not infer thence that he meant to subject his successors to the same practice. The zeal of his charity enabled him to perform his apostolical duties, as well as those of an industrious citizen; but God, who promised to his church the blessing of his everlasting assistance, did not promise to endow all his ministers with such an active zeal as he was pleased to bestow upon a man chosen as a vase of election to preach the mysteries of his divine law among nations. The same apostle repeatedly said, that the preachers of the Gospel ought to live out of the fruits of their preaching, and that he who attended the altar, ought to take his part out of the oblations presented upon the same altar. In consonance with this, he says in his Epistle to Timothy, that the presbyters are worthy of double honour, *i. e.* pay; this being the common interpretation of that word, and the sense in which it is used by the jurists.

Since we have no authority to suppose that during the period of the heathen persecutions, the church had got possession of landed property to any considerable extent; and since, on the other hand, we are perfectly aware that in the times of the apostles it was customary to sell off any such property, and to bring in the price of it, together with the other oblations, for the support of the necessitous; we may infer from it, that no formal solemnity was yet established in those ages for the purpose of perpetually appropriating to God that sort of property. Its conveyance or sale, far from being prohibited, was rather considered necessary to accomplish the objects of its destination, namely, the feeding of the poor, especially since, otherwise, the estates were exposed to the pillage of the imperial ministers during the period of the persecutions; but after the peace, when the church began to possess quietly its own property, the sale of those estates was not allowed, but under particular circumstances. This prohibition did not change in the least the original and real nature of the ecclesiastical landed property. The church kept possession of its estates

for the benefit of the poor, according to the original object of the donors, who granted them with this view.

Nobody usurped the authority of appropriating for his own use the ecclesiastical property, during the first period when the charity of the Christians remained uncontaminated. The church possessed its estates, and the bishops distributed the revenues according to the will of the donors.

The prohibition of disposing of the ecclesiastical landed property, together with the liberality of the Christians, produced to the church a great accumulation of wealth, which soon proved the origin of a great many abuses lamented by St. Jerome, who used to say on this account, that under the Christian emperors the church had become more wealthy, but, for all that, less virtuous. It is probable that the decrease of that primitive charity with which the first Christians used to consecrate their property to God, originated mostly in the opinion commonly entertained of the immense ecclesiastical wealth; there being nothing more unfavourable to the liberality of the people, than such an opinion. The great quantity of alms collected by the mendicant friars, and the little offered to cathedrals and monasteries, are a practical proof of this truth.

The abuses observed with regard to the distribution of the ecclesiastical revenues, compelled the church to adopt a new system of discipline. The clergy were entrusted with the mere administration of the church property, but without its being at all considered as their own. It is but too true that many among them grossly overlooking the condition under which this trust has been committed to their care, make use of the property of the church in a way far different from that which is conformable to the nature of it. They are true sectarians of Judas, refusing the poor what for the mere sake of the poor was deposited with them. The church deprecates such conduct, and the canon law denounces it, enjoining them repeatedly to dispose of the ecclesiastical property in the proper way. The council of Paris tells them plainly

enough, that the administration of it was given to them in order that they might distribute its revenues as the apostles did. St. Paul, who worked assiduously to get his livelihood without becoming a burden to the faithful, is an excellent model for their conduct, since he distributed every thing among the poor, and never took any for himself. The clergy, as it is already stated, are not bound to such perfection, but surely they cannot find a sufficient apology for a distribution of the ecclesiastical revenues contrary to the injunctions of the canon law and to the will of the donors. The Christians never parted from their goods with an intention of enriching the clergy, but simply with a view that they might hold them in trust and distribute them as the laws of the church direct.

Even after the changes introduced in the modern discipline with regard to the distribution of the ecclesiastical revenues, the real intention of the Christians offering their property to God, was, in fact, in after times, the very same as professed by the faithful of the primitive centuries. Let any one examine the tenor of the deeds of grants executed after the eighth century, and it will be found that the will of the donors has always been the same. We observe in those documents, that the donors offer thereby their property to God, for the support of the clergy employed in the service of the church, for the maintenance of the poor and for the pilgrims.

We further observe, that the final object of their liberality is the spiritual welfare of their souls, and those of their relations, friends, &c., since they thought that their grants were like a sort of alms for the ransom of their sins. Alms, indeed, are undoubtedly held as one of the best means to obtain mercy from God; and all agree in acknowledging that what is not distributed among the necessitous does not really deserve the name of alms. From this it follows, that the ecclesiastical property, by its true nature, is the patrimony of the poor, and the ransom of sins.

This has been constantly the professed opinion of the church, enforced both by the canon and the civil law, and this

was the belief of the fathers, both of the ancient and of the modern centuries. St. Gregory did not hesitate to say that the estates of the Roman church were the property of the poor. This was also the avowed opinion of St. Augustin, as well as of St. Prosperus, who, in his epistles to St. Hilary and St. Paulinus, tells them that they held the church property, not to dispose of it as a master does of his own, but to administer it and distribute its revenues among the poor. St. Isidorus, when he was consecrated bishop, used to employ himself in the distribution of alms from morning to night. St. Bernard, in fine, very forcibly says, that anything whatever of ecclesiastical property kept by a minister of the church for his own use, besides his food and clothing, is not his own, but it is rather a *theft* and a *sacrilege*.

This way of thinking was common in the eastern, as well as in the western church. The fathers, in the council of Calcedonia, with a view to remove from the bishops any sort of suspicion with regard to their conduct in the distribution of the revenues of the church, appointed expressly for that purpose some particular ministers called *aco-nomi*, whose office it was to administer and distribute them under the superintendance of the bishops, so that they might watch mutually upon each other as to the proper manner of that distribution.

Though the Latin church did not create so early this sort of ministers for the administration of the ecclesiastical patrimony, it was not less attentive to the benefit of the poor. The ecclesiastical property in the church of Rome was distributed in four parts, one of which was assigned to the bishops, another to the clergy, another to the poor, and the last was destined for the repairing of the church and its muniments. In Spain, the revenues of the church were equally distributed in three parts, namely, one for the bishops, another for the clergy, and the third for the repairing and muniments of the church; but though there was no especial assignation made for the poor, they were by no

means left unprovided, since their subsistence was secured in the parts assigned to the bishops and clergy, all of whom were particularly commanded to support the poor: we may, in confirmation of this, have reference to the collection of the canon laws prepared by St. Martin for the council of Lugo, and afterwards published in the second council of Braga. The fathers there enforced the ecclesiastical censures of the council of Antiochia against all those who dared to defraud the poor, for the support of whom was really assigned whatever remained from the ecclesiastical property, deducting only the part necessary for the support of the ministers of the church, earnestly exhorting them at the same time to content themselves with their food and clothing, according to the injunctions of St. Paul.

We observe, moreover, that notwithstanding the assignations already described, nothing was more carefully attended to by the holy bishops, than the relief of the necessitous; so that in case of need, they frequently overlooked the ecclesiastical prohibitions, and distributed among the poor not only the part assigned to them, but even that which was particularly destined for the ostentation of divine worship. In proof of this, we will extract a beautiful passage of St. Ambrose, in his apology against the Arians. "Would it not be better," says he, "to apply the sacred vases, when other means are wanted, for the purpose of feeding the poor, than to leave the same exposed to the profanation of sacrilegious hands, or to the pillage of enemies? The church does not want any gold to keep it, but chiefly to relieve the poor. If the necessitous come to starvation, how can the ministers of the church withstand the reproaches of Jesus Christ? Our Saviour will reproach them certainly, and say: You had gold in your possession, and might have relieved the poor; why did you allow the enemies to kill the captives, for whose ransom you could pay? Would it not have been better to preserve the live vessels than the golden ones? How can the min-

“ters answer this reproach? It would be useless to quote as a plea, ‘ I was, ‘ O Lord, afraid to detract from the magnificence of the temple;’ the divine reply will be: The sacraments do not derive their virtue from gold—the ransom of the captives constitutes the best ornament for my temple—and the most precious vases are those which are employed in keeping up the life of man.”

By a change of discipline introduced in after times, the ecclesiastical property was divided into *beneficii* (a sort of livings), and their administration entrusted to the *beneficiarii* (their possessors); by this alteration the practice of the former assignations was discontinued, but nevertheless the objects of the distribution of the revenues of the ecclesiastical property remained the same as before: it being the property of the poor, must be distributed amongst them. It was given to the clergy to relieve them from mendicity, but not to enrich them or their relations. The fathers in the council of Trent enjoin them particularly to divest themselves of such a criminal feeling, which has proved the source of a great many evils lamented by the church. We will conclude this chapter by quoting a passage of the celebrated Gaufridius, abbot of Claraval. “ The labourer,” says he, “ is truly worth his hire, and who serves at the altar must live by it. Let him live by the altar, but let him be satisfied with his food and clothing, according to the precept of the apostle. Let him live by the altar, but let him not be enriched; let him not waste in vain expenses the sacred oblations; let him not accumulate wealth, as St. Jerome observes, out of the ecclesiastical property. Let him live by the altar, but let him not erect sumptuous palaces, appropriating for purposes of luxury that which is naturally destined for the purposes of charity. Let him live by the altar, but let him not accumulate riches; nor spend in vain and superfluous enjoyments the sacred property of the church. Let him live by the altar, but let him not enrich his relatives with the re-

venues of the church. Let him remember, that it is a sacrilegious deed to apply the goods of the poor, to those who are not in need. The patrimony of the church is the patrimony of the poor, and the ministers of the church are guilty of a sacrilegious impiety, if they attempt to keep for themselves anything whatever besides their food and clothing, because they are not the proprietors, but simply the administrators and distributors of the patrimony of the church.”

## CHAPTER II.

### *Of the Foundation of the Church of Spain, and of its Revenues till the time of Constantine.*

At the time predestined by the Eternal Providence for the promulgation of the divine law from Mount Zion, and for the annunciation of the Gospel from Jerusalem, the apostles came out to invite the inhabitants of the earth to the inheritance of the kingdom of heaven. They made, for their evangelical conquest, towards different regions, under the inspiration of the Holy Ghost. The whole world was darkened at the time under the influence of idolatry. Spain, as well as the other provinces of the Roman empire, worshipped the demon under the forms of gods, the work of the hands of men. This abominable worship was deeply rooted among a people of constant habits by nature.

St. James the Great was the apostle chosen by God to eradicate idolatry from Spain. His evangelical zeal succeeded in destroying the worship of the demon, and in establishing that of the true God. Spain was the first which, through his exertions, had the honour to pay homage to the Virgin Mary, in whose memory the temple of Zaragoza was erected, in the lifetime of our Lady.

A province so particularly favoured must have been the delight of the apostles, and so it was, since not only its shores were honoured by St. Paul, but even the prince of the apostles favoured them with his preaching; and, according to St. Gregory VII., seven disciples

of St. James were consecrated bishops, and sent thither by the two above-mentioned apostles for the propagation of the Gospel.

As soon as these apostolical men entered Spain, they began their pious work with the utmost zeal, propagating the doctrine they had learned from the apostles. Their labour was crowned with such rapid success, that in the time of Tertullian, who flourished in the second century of the church, there was not a single spot in Spain where the true God was not worshipped. About the middle of the very first century Spain testified the Christian doctrine with the blood of its martyrs, since St. Secundus suffered in the persecution of the year 64, together with many others, whose legends are lost, on account of the fury with which they were destroyed by the imperial ministers.

In proportion as the doctrine of Jesus Christ was propagated, the number of evangelical ministers was also augmented, because the first bishops in the churches recently established instituted rectors to govern them and to promote the foundation of others, just in the same way as was done by the apostles. When the number of Christians was considerable, a place was destined for the purposes of prayer and instruction, and thus consecrated into a house of the Almighty.

Most of the churches, of which we have got any information, had no regular revenues towards the expenses of the Christian worship. The Christian meetings were held as unlawful, and the faithful therefore were obliged to meet during the night, or, if it was in the day-time, in caves and other places impenetrable to the beams of the sun; wherefore the expenses of lighting were unavoidably incurred. The Christians in Spain used to communicate daily in both kinds, and since bread and wine were necessary articles for the communion service, thence the necessity of this expenditure. They were also obliged to purchase religious books, having them frequently destroyed by their persecutors: they wanted sacred vases; they practised hospitality to-

wards strangers; they supported the virgins, the widows, the orphans, the confessors, the sick, and the martyrs; and they, finally, held charitable entertainments or suppers called "Agapes."

These expenses were not peculiar to the church of Jerusalem, but generally incurred by all Christian churches, because the discipline was everywhere the same during the first centuries. The disciples of the apostles introduced in the newly-established churches all the practices they had learned from them, and the ecclesiastical rites, were of course universal. At least, so they were in the church of Spain, because we know from the authority of Gregory VII., that the bishops sent into Spain by St. Peter, introduced there the apostolical practices; and it is unquestionable, that the above-mentioned ones were observed in the church of Jerusalem; it being, therefore, likely that the disciples of St. James, who had witnessed in that city the martyrdom of the apostle, carried into the Spanish church a system established upon the principles of the most perfect charity.

To all the expenses already described, the liberal oblations of the first Christians were, no doubt, sufficient. The laborious and simple tenor of their lives, enabled them to supply easily their mutual wants, because a little is enough to encounter the mere exigences of nature. On the other hand, the happy union among the Christians during those times, established among them a system of general confidence, by virtue of which nobody spared his own patrimony, being perfectly aware that he should not stand in need of anything while it was in the possession of his brothers: the system of living in common being so perfectly established among those Christians, that, at the time of Tertullian, nothing was considered private but their wives.

The frequent persecutions raised in those days against the Christians, were a great obstacle to them in the acquisition of landed property; and, as Eusebius asserts, the Emperors Dioclesian and Maximilian took from them

even the few small appropriations they had got. The Roman laws prohibited the bequest of property to communities or any sort of collegiate bodies, none being lawful but those left to certain individuals; in after times this prohibition was partially altered, a special privilege having been granted in favour of those communities authorised by the laws: but as Catholic assemblies were considered illegal till the reign of Constantine, the church could not profit by that privilege until that period. Spain was a Roman province, and entirely subject to the Roman laws.

The Spanish church, therefore, had no property for the support of its ministers, who entirely depended, of course, on the charity of the faithful; and in order that the maintenance of the clergy should not prove very burdensome to the laymen, the fathers in the council *Illiberitanum* allowed the former to practise honest dealings to get their livelihood, which is an evident proof of the scarcity of means possessed by the Spanish church to support its ministers; since nothing short of an imperious necessity could have induced those holy bishops to allow the clergy the use of worldly trade, so repugnant to the sanctity of ecclesiastical avocations; in consideration of which, the above-mentioned permission was limited to the sphere of their own domiciles.

The use of oblations was very common in the first centuries. The Christians, who used to communicate very often, never approached the altar without offering something, except in the case of extreme poverty. The oblations were usually made either daily or weekly, and consequently they were denominated either *diarie* or *hebdomadales*. They consisted chiefly in bread, wine, victuals, money, and such other articles which might prove useful either for the wants of the faithful or for the performance of the ceremonies of divine worship. There were some other oblations called *mensuales*, because they were monthly distributed among the clergy and the poor: for these collections there were in the

churches several boxes, wherein the faithful deposited the money they chose to pay, nobody being obliged to do it.

In Spain, this practice was introduced by the holy bishops sent by St. Peter to that province, wherein they established the same practices used in Rome and Jerusalem. The canon laws of the Illiberitan council afford a great many proofs of the apostolical discipline having been adopted in Spain; and Tertullian, who possessed very extensive information on the universal discipline of the church, speaks of the oblations as of a thing of constant and general practice: in Spain, at least, it was so, as we learn from the records of the Illiberitan council above-mentioned.

Another sort of ecclesiastical income known in the church from the very first centuries, are the *primitiae* or the first fruits. The first Christians attributed the benefit of their crops not so much to the labour of the farmer, as to the blessings of that Eternal Providence who regulates and keeps the constant order of created nature; and they, accordingly, thought it a sort of ingratitude not to offer to God the first fruits of those crops received by them at his liberal hand. The fathers in the council *Gangrenensis* spoke of the *primitiae* as of an oblation assigned to the church from the earliest antiquity.

The church used to bless the *primitiae*, from the apostolical times, as a ceremony through which the sacerdotal benediction was imparted to the whole crop. We do not know that the benediction of the fields, such as is now practised in some countries, was used at an early period; and we may therefore come to the conclusion that the benediction of the fruits spoken of in the Illiberitan council was merely the benediction of the *primitiae*. The fathers in that council enacted that the Jews should not be allowed to bless their fruits; and this was with a view to honour the Christian benediction. It is a fact that the Hebrews, as it is stated in *Leviticus*, used to offer to God their first fruits after they were blessed by their priests; so that the benediction spoken of in the canon law of the Illiberitan

council was that of the *primitiae*; because the canon law says, that through the means of that benediction from the Catholic priest, the fruits of the Catholic people were sanctified.

The oblations, therefore, and the *primitiae* were the only patrimony of the Spanish church, from its first establishment, till the time of Constantine; and the only treasure from which the necessary means for the support of the faithful was derived. The church supplied their wants, and this charity was not confined among its own poor, but extended itself to the pilgrims, who were immediately admitted to the participation of the ecclesiastical goods, provided they were Christians and in the communion of the church; all were considered as children of Jesus Christ, and all were supported like brothers.

Though the Spanish church had no other income than that arising from the two heads above-mentioned, the offices of the ecclesiastical hierarchy were, nevertheless, kept with proper decency. The church in Spain, even during the heat of the persecutions, kept not only its own bishops, priests, and deacons, but also divers other inferior ministers; since we learn from the legend of the martyrdom of St. Fructuosus, who suffered in 259, that a lecturer of the name of Augustal begged to be allowed to take off the sandals from the holy martyr: and it is generally known that St. Vincent, in the church of Zaragoza performed the office of archdeacon in the third century. The charity of the faithful, owing to their frugality, proved a copious source, from which both the ministers of the church and the poor derived their support.

The Spanish church, however, although extremely poor, did not accept of all the oblations presented to her; the faithful only, in the Catholic communion, being allowed to come forward with their offerings: and it was strictly forbidden to receive any oblations for christenings. The church held riches in contempt, in order to maintain the purity of its discipline, and that very contempt excited the liberality of the faithful, who contributed every-

thing which was sufficient for the support of the great many ecclesiastical duties.

The bishops, with the assistance of deacons, were the collectors and administrators of that income, without being called to account by anybody. None of the ecclesiastical ministers thought it lawful to appropriate for himself, out of the income of the church, but what was merely sufficient for his food and clothing, and the bishop, as a kind father, supplied his sons with every thing they might want.

### CHAPTER III.

#### *Of the Ecclesiastical Income of the Church of Spain, from Constantine to the Catholic Recared.*

The church whose kingdom shall last till the end of the world, according to the promise of Jesus Christ, was furiously persecuted during the three first centuries after her foundation, but all the cruelty of the Jews and the heathens was insufficient to destroy a building founded upon that strong rock against which the power of hell can never prevail. The impious ministers of persecution caused Christian blood to run like a stream, but each drop of it served only to increase the fertility of the seeds of the Gospel. The heathens at last became tired of a persecution, which rather seemed to invigorate the Christian faith; they abandoned accordingly their cruelty, and the church had the pleasure to receive into her fold those very bloody wolves that had destroyed her flocks.

Constantine, forced by the strength of miracles, readily embraced the precepts of that religion which his predecessors were unable to extirpate; but though peace was granted to the church by that prince from 312, it was not till 324 when the cruelty of persecutions was totally at an end, when in consequence of the defeat of Licinius, the church was at liberty to perform openly the ceremonies of the divine service throughout the whole Roman empire. The hatred of persecution was then changed into the favour of protec-

tion, and the imperial proclamations against the Christians converted into friendly privileges in their behalf.

The Christian assemblies became lawful, and Christianity being, by the efforts of Constantine, the reigning religion in the empire, the Catholics were allowed the free use of their religious ceremonies; they were advanced to the most exalted offices in the state; and their clergy, their widows, and their virgins, got even allowances from the public treasury.

The church, which down to that period had been rather poor, began to enjoy the right of acquiring every sort of property. The inheritances of the martyrs, of the confessors, and of the ecclesiastical ministers, who died without a last will (*ab intestato*) or without lawful heirs, were assigned to the church. The liberality of the emperors promoted that of their subjects, and the church derived such considerable wealth from this munificence that the succeeding emperors began to consider it rather injurious to the state.

The emperor Julian repealed many of those privileges granted to the church by Constantine, and under various pretences despoiled the church of her property. He endeavoured to conceal his impiety under the plausible reason that Christian perfection chiefly consisted in poverty. Valentinian in his turn repealed the edicts of Julian, but did not reinstate the church in the enjoyment of the privileges granted by Constantine. The same emperor issued an edict against the ambition of some ecclesiastical ministers, who contrived to get possession of the inheritances of minors and widows, and who, on this account, were stigmatized with the name of *Heredipetas*.

All these laws were enforced too in Spain, though, in all probability, the motives of their promulgation were unknown there. St. Jerome, speaking of these edicts, complains bitterly of the rapacity and covetousness of the Roman clergy and monks. The edict of Valentinian was sent to the Roman pontiff St. Damasus, in order that it should be published in his church;

and the fathers of that period do not complain of the law, but of the ambition of those against whom it was enacted.

About that time the church in Spain enjoyed perfect tranquillity, and its holy bishops promoted in their councils the most perfect discipline. The faithful willingly contributed their copious and plentiful oblations, and from their liberality the Spanish church derived a great deal of landed property, the revenues of which were carefully distributed among the poor by the bishops, who thus left to their successors the most excellent instances of disinterested charity.

The splendour of the Spanish temples was very considerable, since we learn that the church of St. Eulalia, at Merida, was ornamented with magnificent columns, beautiful marbles, and lofty towers: the irruption, however, of the barbarians, destroyed entirely that splendour. They inundated Spain in 409, and took possession of the whole country, except the province of Tarragona, which was kept by the Romans till 456, according to St. Isidorus. The church in Spain suffered a great deal under the control of a people, ferocious by their education, and inimical to the Catholics, by their profession of Arianism.

It pleased God to stop the fury of their persecutions in the reign of Amalaric. This prince, though an Arian himself, allowed the Catholics the free practice of their religion, and by his permission, the second Toledan council was held, in the fifth year of his reign. Theudis, his successor, confirmed his grants, and the blessings of peace were again enjoyed by the Catholics. The virtue of these rendered itself amiable even to the Arians; and Atangild, who professed their faith, displayed, nevertheless, his royal munificence towards the Catholics, in the erection of the monastery Agaliensis.

The church in Tarragona did not suffer so much as the others, that province having not been subdued by the Goths, till the reign of Euric. The discipline then was the same as it had been during the period previous to the irruption of the barbarians, whose man-

ners had been since greatly softened through their intercourse with the Spaniards. It is true that the faithful there suffered a great deal from the cruelty of that prince, and his successor Alaric, but the impiety of the latter rather proceeded from political motives, than from his hatred to the Catholics, so that his persecution was not so violent, and he used to say that he never meant to make war against the saints.

The church, however, kept possession of her patrimony in many places: the Goths did not pay particular attention to tillage, and, accordingly, allowed many churches the possession of their landed property. The councils of Toledo and Lerida, held about that period, confirm this truth: there many regulations were enacted for the preservation of the landed property. Chattels were the special object of the rapacity of the Goths, who, according to history, very often pillaged the churches to enrich themselves with their spoils.

After peace had been granted to the church in Spain, the amount of her property greatly increased, and the magnificence of the public worship was considerably augmented. Gold and precious stones began to decorate the vases employed for divine service; and St. Gregory of Tours asserts that Childebert, king of Paris, having entered Spain at the head of his army, carried back into France among other spoils, 60 chalices, 15 patines, and 20 gospel cases, which though richly ornamented with pure gold and precious stones, were more valuable still on account of their workmanship, than on account of the materials. It is also mentioned by Paul the deacon, that the holy Bishop Masma, in his church at Merida, ordered the most precious vestments of gold and silk cloth to be used in the Easter festivals, and that the same caused several hospitals and monasteries to be erected: notwithstanding this splendour, there were to be found some churches so poor, that they even wanted a stone baptismal font.

The church in Spain was soon doomed to suffer again a new persecution from Leovigild, who, strongly irritated at

the Catholic obstinacy of his holy son St. Hermenegild, whom he put to death; and his conscience bitterly affected with the remorse produced by this inhuman deed, directed his fury against the ecclesiastical ministers, who, in his opinion, were the advisers of his son's conduct, pillaged the churches, and exiled their bishops, appointing in their stead Arian sectaries. It seems likely that the churches governed by these heretic ministers kept possession of their property. Leovigild's fury, however, did not proceed from motives of rapacity, but from his hatred to the Catholic faith; so that, notwithstanding his impiety, he did not hesitate to reinstate the Servitan monastery in the full possession of its property, and even granted Nuncius, the abbot, an appropriation near Merida.

The church was always very careful about the preservation of her property, looking upon it as upon the patrimony of the poor. With a view to prevent dilapidation, the fathers, in the council of Valentia in 546, enacted, that upon the death of a bishop, an accurate inventory should be made of all the property of the church by the neighbouring prelate, and that a minister should be appointed to superintend over the administration and distribution of its revenues. It was also a constant regulation, forbidding bishops to dispose of the church-property without the intervention of the clergy, with a view to prevent any sort of dilapidation of the patrimony of the poor.

This discipline was still in vigour in 560, when the fathers in the first council of Braga enacted several regulations concerning the distribution of the ecclesiastical revenues: the 7th canon law directs, that the property of the church must be divided in three parts; one for the bishop, another for the clergy, and the third for the church repairings and muniments: this latter was entrusted to the care of the arch-priest, or arch-deacon, who was accountable to the bishop for their distributions. This regulation was regularly observed in Galicia, Braga being then the metropolis of that province; and it was in

after times introduced in the churches throughout the whole of Spain, although it appears that the said practice had long before prevailed in the church of Tarragona. It follows from this statement, that the divisions or assignations used in the Roman church were never adopted in Spain.

The manners of some bishops and ministers of the church were in a certain measure affected by their intercourse with the barbarians; and in consequence of that, a great many abuses crept into the church. It is a common observation that special remedies are never adopted unless there are some ascertained disorders calling for them: accordingly, and from the tenor of the regulations enacted in the councils of that period, we may infer that simony and dilapidation were very common among the ministers of the church. The council of Tarragona prohibited the bishops to dispose of beyond the third part of the revenues of their parishes, and enjoined the clergy to refrain from all sort of dealings. The second council of Braga forbade the ministers of the church to receive anything for the administration of sacraments; the abuses in this subject having been so gross, that many poor people, to avoid extortions, had not their children baptized. And, finally, with the same view, to prevent dilapidation, the bishops were forbidden to dispose in any way of the ecclesiastical property but in cases of extreme emergency, and with the intervention of priests and deacons. By virtue of this and similar regulations, the church of Spain kept her property, in order to have it properly distributed; and the beauty of the *primitive church* was, as far as possible, renewed in Spain.

#### CHAPTER IV.

##### *Of the Income of the Spanish Church, from Recared down to the Irruption of the Saracens.*

Since the announcement of the gospel, experience has confirmed the truth that the blood of the martyrs was the most effectual means for the propagation of Christianity. In Spain, too, this

was the case; the martyrdom of St. Hermenegild having produced the effect of the conversion of the Goths.

Recared ascended the throne when the greatest part of Spain were Arians. The church wanted her proper pastors, and a great many episcopal chairs were held by heretics. The poor, the widows, and the orphans, were utterly desolated, and no Catholic bishop could help them, the property of the church being pillaged and confiscated.

In 586, Recared renounced the errors of Arius, and embraced the true faith, getting for himself and his successors the well-deserved surname of Catholic. In due gratitude to God for that blessing, he reinstated the churches in the possession of the property confiscated by his father, and moreover erected and liberally endowed several monasteries.

This proved the happiest period of the Spanish church. The constant peace enjoyed during his reign, and his pious munificence, filled the church with joy and wealth. She not only got copious oblations with the restoration of her property, but even new honours and privileges. The bishops were ever since considered as the most exalted personages in the kingdom, and were allowed the prerogatives enjoyed by the noblemen or grandees.

Notwithstanding all this favour, the church in Spain was far from being rich. It was enacted by the canon laws, that two councils should be held yearly in every province, and the fathers in the third council of Toledo, in due regard to the poverty of the bishops, thought it advisable to exonerate them from that duty, limiting their attendance to the council to once a year.

The church in Spain had a right to the inheritances of her bondmen till the third remove, whenever they happened to die without lawful heirs. The slaves of the church, and those of her ministers, were exempted from serving in public works; and the free-born clergy, from 633, in addition to the above-mentioned privilege, were exempted from real and personal taxes. If the ministers of the Spanish church were possessed of no property at the time of

their promotion to holy orders, their inheritances lawfully belonged to the church: otherwise, they were inherited by their relations. If an ecclesiastical minister got any property as a gift from his friends, and had not disposed of it in his lifetime, that property belonged to the church.

The Spanish monarchs were always very liberal to the church. Sisebut founded the temple of St. Leocadia at Toledo: Chindasvint erected the famous monasteries of Compluto and St. Roman: Recesvint founded the church of St. John de Baño, near Dueñas: and Ervigijs and Egica were proclaimed as benefactors to the church by the fathers in the 13th and 14th Toledan councils.

The notions concerning the inability of the monks to keep possession of their property were unknown in those times, and the rule of St. Fructuosus, enjoining those who embraced the monastic profession previously to dispose of all their property, was not in practice. The monks, therefore, keeping their own appropriations, consecrated them, together with their persons, to the service of God, under this form: *Sic me trado ad regulam.* They disposed of their own property without restraint during their lifetime, and upon their deaths bequeathed it to their monasteries.

The crown of Spain was not hereditary, and the bishops had a considerable influence in cases of election. They had not only a vote as the other noblemen, but moreover the right to pronounce the election lawful, and to anoint the newly-elected king. They protected, with their ecclesiastical censures, the persons of the kings and the royal family; and they dethroned them with the same, and authorised the confiscation of their property, and that of their relatives, not unfrequently anointing in their stead the very same persons who had been accessory to the killing of their lawful sovereigns, as it appears from the records of the 4th and 12th Toletan councils. This extraordinary influence, and the dependance of the princes upon the authority of the bishops and abbots, encouraged the kings and all those who had any claim to the

crown to be extremely liberal to the church.

Her property was therefore greatly increased by that liberality and by private oblations, while at the same time the regulations enacted for the administration of it, kept it free from being dissipated. No conveyance of it was lawful, unless recommended by some peremptory emergency, and if any part of it was conveyed by the bishop without the agreement of the clergy, the contract was null and void. Nobody, besides, could come to the ecclesiastical property by any prescription of time. Under these regulations it was, of course, extremely difficult that the property of the church should be dilapidated; and the church must have become very wealthy in the course of some years, since her property was so carefully kept for its natural object, namely, the support of the necessitous.

The strictest economy was also enforced in the distribution of the ecclesiastical revenues. Though the right of the clergy to be fed out of the ecclesiastical patrimony was constantly acknowledged, the Spanish canon law took always particular care that the ministers of the church should not become burdensome to the people, in pursuance of the apostolical precept. The Spanish bishops knew very well that the principal destination of the ecclesiastical revenue was the support of the poor. In their behalf the Spanish canon law approved the enactments of the councils Agatensis and the 4th Carthaginensis, enjoining the clergy to employ themselves in some honest dealings to increase the means of their livelihood, having in view a double object, namely, to keep them from idleness, and to reduce the expenses of their support in favour of the poor.

The justice of the Spanish canon law was justly appreciated by the whole church, and the disuse of its practice is the only reason why that system of discipline appears now to be rather strange. It must be, however, acknowledged that even in the time of the Goths, some among the clergy paid but little attention to those holy regulations. King

Egica was compelled to lay before the fathers, in the 16th Toledan council, a catalogue of abuses, that they might be reformed.

The bishops in Spain, by virtue of a custom introduced there, received the third part of the canonical assignments, that, namely, which was destined for the repairings and muniments of the church, under the injunction, however, to apply it to its proper uses ; which duty was often disregarded by some of them. They even usurped the part which was to be applied for the necessary maintenance of divine worship, and left the property of the church to their relations, appointing them to abbeycies and curacies, even if they were laymen. The clergy and abbots, after their example, dilapidated the property of the church ; and these abuses were so scandalous, that some ecclesiastical ministers were impudent enough to employ the ornaments and sacred vases in domestic uses.

The regulations above-described, having proved insufficient to prevent these abuses, the kings at last took upon themselves the protection of the canon laws: they accordingly pronounced void and unlawful all sales of ecclesiastical property made by the bishops without the intervention of the clergy, and further enacted that upon the consecration of a bishop, he should be bound to make, in presence of five honest men, an accurate inventory of all the property belonging to the church, that any part of it which might have been dilapidated, should be recovered by his successor ; by which means some stop was put to the said abuses.

#### CHAPTER V.

##### *Of the Ecclesiastical Income of the Church of Spain, during her captivity under the Saracens.*

Nothing has a more effectual influence over human actions than example, and more particularly when it comes from the throne : the morals of the people are usually, therefore, in perfect consonance with those of their princes. Spain had the misfortune of being suc-

cessively governed by Witiza and Roderich, monsters of iniquity, and their example soon banished virtue from the country, and encouraged crime, irreligion, and cruelty.

The justice of God, though merciful towards the Spaniards, took however due vengeance upon the country, choosing the Saracens as ministers of his wrath : they inundated the country as an impetuous torrent, and nothing escaped their fury, but the ridge of mountains running from Galicia to Navarra : where the fastnesses offered a shelter to the fugitives to protect themselves against the general ruin.

The entrance of the Moors into Spain was signalized by the pillaging of cities and churches, and by the massacring of those who dared to resist their victorious arms. Those who could not withstand their impetuosity retired to the recesses of mountains, carrying with themselves the relics and sacred ornaments, more esteemed by them than their own chattels, which they abandoned to the rapacity of the conquerors.

A great many Christians, however, attracted, either by the comforts of their own homes, or by that powerful feeling which attaches men to their native places, chose rather to remain among the barbarians : others ventured to fortify themselves in strong towns, though they were at last compelled to surrender under divers treaties.

Count Don Julian compromised to surrender his country, on condition that the Moors should allow the Spaniards the use of Christian worship, and the privilege of their being judged by national magistrates, together with the free possession of their property, binding themselves on their side to pay a moderate tribute. The Saracens, indeed, kept faithfully to the terms of that agreement throughout a certain period, and in the surrendered cities the Christians, of course, kept possession of their churches and their ecclesiastical property. Seven parishes were granted to them at Toledo, and at Cordoba they not only kept in their possession their former churches, but they were allowed to build

new ones: and, generally speaking, in most cities where they were on rather good terms with their conquerors, their temples and ecclesiastical property were secured to them.

Those cities, on the contrary, which resisted the Moors, did not get so advantageous conditions. Merida, upon its surrender, was compelled to surrender to the conqueror the whole property of its dead and wounded, and that of its church and clergy: the immunities and privileges granted to the Christians, were, on the other hand, more or less advantageous, according to the personal feelings and natural disposition of the local Moorish governors. We may assert, that, upon an average, the people in towns who surrendered under terms of agreement, paid only the tenth part of their fruits, while the fifth was extorted in towns forcibly conquered.

The Spaniards adhered faithfully to the purity of their religion throughout the horrors of their bondage. Their ministers kept their stations in the church, and were supported out of her revenues. Her property chiefly consisted in chattels and voluntary oblations. The charity of the faithful increased amid those calamitous circumstances, and their contributions must have been considerable, since they produced enough not only for the support of the ecclesiastical hierarchy in a rather respectable condition, but even for the erection of monasteries.

Cordoba was the centre of Christianity under the Moors, and the faithful were visited there with many hardships and persecutions. The Moors were no longer faithful to the conditions of their former treaties: they began to usurp the ecclesiastical property, and even to expose to sale the ecclesiastical offices: they began to extort from the Christians a monthly contribution besides the ordinary taxes, and not unfrequently they were so rapacious as to take from their hands the oblations presented upon the altar.

The ecclesiastical discipline did not suffer, however, any material innovation during that calamitous period. The

ecclesiastical revenues were administered according to the regulations of the canon laws, and the bishops who superintended their distribution, after paying out of them the ordinary taxes, applied the remains for the support of the clergy, the poor, and the repairings and muniments of the church.

Hospitality was exercised in the Christian churches, under the Moors; and at Toledo, Siguenza, Alcalá, Zaragoza, and other cities, this virtue was particularly practised, as St. Eulogius asserts. The bishops were bound to use it toward the strangers and pilgrims, and it is probable that all expenses incurred in their support came out of the ecclesiastical revenues, during that period. In fine, the discipline only suffered those little alterations which were unavoidable under the sway of those princes who merely tolerated Christianity to satiate their rapacity.

The truly apostolical charity of bishops, encouraged the faith of the Christians, and rendered them amiable to their own oppressors. Ministers possessed of such virtue, could not but administer properly the revenues of the church. Those of Malaga and Sliberi had nevertheless the misfortune to place in their episcopal chairs one Samuel, and one Hostegeris his nephew; both of whom proved a disgrace to their holy character. The latter particularly used to employ the ecclesiastical property for profane purposes, and instead of receiving the pious oblations of the faithful as a voluntary contribution, used to extort them by violent means, under the authority of the Moors; his impiety having been such, that he caused several ministers of the church to be publicly flogged through the streets of Cordoba, because they opposed his tyrannical exactions.

Tranquillity was restored gradually to the Spanish church, after the persecution of the Almohades. In proportion as the limits of the Mohammedan empire were reduced, the immunities of the Christians increased. The Moors were constantly kept in awe by the victories of the Christian princes, and the protection of the latter proved very ad-

vantageous to the faithful under the African yoke.

#### CHAPTER VI.

##### *Of the Landed Property and jurisdictional Rights of the Church of Spain, after the Expulsion of the Saracens.*

The valour of the warriors who gloriously reconquered Spain, found a rampart in the recesses of her mountains, and the piety of the faithful found a shelter in the same.

The churches in the mountains were not contaminated with the Mohammedan worship, and they kept possession of that property which they enjoyed before the irruption of the Saracens. The clergy and bishops who escaped persecution were supported out of them, in the parishes of Galicia and Asturias.

But the Arabian empire in Spain began to encounter severe checks from the very first years of their settlement. The Christians coming soon out of their narrow retreats, began to carry their conquests over the open country, under the victorious banners of their brave monarchs, who always protected the religious worship. Don Alphonso, the Catholic, expelled the Moors from Galicia, Asturias, and Biscay, rebuilding the destroyed churches, and appointing prelates and rectors of unimpeached integrity.

The towns from which the Moors were expelled were usually abandoned and uninhabited; and the kings, with a view to replace the population, granted several territories and appropriations to the soldiers who so valiantly and zealously assisted them in their conquests. These seignors got an almost absolute domain in those towns, and their tenants were held in a sort of vassalage. The churches at that time got likewise many of those domains, and the ecclesiastical revenues were therefore greatly augmented, as we shall see in the following chapters.

Since the population in those newly reconquered towns was very thin, the voluntary oblations of the faithful were insufficient for the support of the ecclesiastical ministers, and hence the neces-

sity of granting the church some fixed means to meet her expenses and to provide for the magnificence of divine worship. Many of the Christian princes, as a mark of their gratitude to the God of hosts for his assistance in their battles, consecrated to his service not only uninhabited territories, but even populous towns. Don Alphonse V. endowed the churches in the kingdom of Leon with a great many appropriations. Others allowed the churches a complete jurisdiction over their tenants, and exempted them from royal taxes; and others, finally, were so extravagantly liberal, that they prohibited the inhabitants of some towns to buy or sell their own commodities, until the monasteries had disposed of theirs.

Some prelates, forgetful of the duties of their holy profession, made an improper use of the authority which they derived from those privileges. A great many exchanging the martial coat for the ecclesiastical gown, carried into the sanctuary the habits of military license; and the history of Compostela records the case of an unworthy bishop who on his death-bed ordered his agent to take away from a widow, his tenant, a single cow, the only support of her poor family. In the records, also, of the cortes of Valladolid, in 1351, there are some passages indicating a great many extortions suffered by the people by similar abuses.

They at last brought discredit on the clergy, and on this account Don Alphonse the Wise attempted to deprive the ecclesiastics of the rights of civil jurisdiction granted to them by his predecessors, but the interference of Pope Nicholas III. prevented this measure from being carried into execution.

Jesus Christ, it is true, never granted to his apostles any sort of jurisdiction in temporal matters, but there is no prohibition why ecclesiastical ministers should not exercise it in cases of any special concessions granted to them by secular princes. The Roman emperors favoured the ecclesiastics with this sort of grants, and the conduct of many holy bishops, in this respect, proved that the favour of the princes was not ill placed.

This privilege of civil jurisdiction

gave to the church in Spain a considerable accession of wealth. The Spanish laws grant to seignors or lords of domains the pecuniary fines, which, in towns subject to the royal jurisdiction, belong to the royal treasury. The church in Spain had many seignories, and accordingly received the amount of fines which belonged to the ecclesiastical treasury.

Though this jurisdiction may be exercised by the prelates themselves, in Spain, they abstain from the use of it. The important duties of the ecclesiastical profession on one side, and on the other, the jealousy of laymen against ecclesiastical judges, has recommended the practice of entrusting always the administration of justice to secular persons. A great many are, besides, of opinion, that judges appointed by churches and monasteries, want usually that integrity, wisdom, and prudence, which become the ministers of justice. Some truth may be in this observation; but, at all events, it is not peculiar to ecclesiastical prelates. Such deficiencies are frequently found in all sorts of judges, whenever they are not liberally paid. This is commonly the case with judges of private seignories, and it is not to be wondered at if they turn the administration of justice to their own profit, when they are not sufficiently provided for their support.

(To be continued.)

### TITHES RESISTED IN ENGLAND !

**TITHES.**—At the Petty Sessions held at Hexham on the 6th inst. Mr. J. RIDLEY, glove-manufacturer, appeared in answer to a summons for refusing to pay tithes. He was asked if the charge made by the proctor was just ! To which he replied, all tithes were unjust, though there might be a law to sanction their exaction, and he could not conscientiously pay, for he considered paying tithes nothing less than giving a bounty to crime. Mr. R. was proceeding to prove his assertion, by stating that the persons originally authorised to receive tithes held that portion of the

public property in trust for certain purposes, but our tithe-mongers appropriated the whole to their own use, and therefore had betrayed the trust reposed in them, and breach of trust being a crime, paying tithes was in fact giving a premium to crime ; but the Bench refused to hear Mr. R.'s observations at length, and urged him to compound with the proctor. To this he replied, that he durst as soon pay the tithe of his blood as the tithe of his property for such a *vile purpose*, and asserted that no *honest man would dabble in tithes*—this brought forth a growl from the *lessee of prostituted property*. Mr. R. would gladly have gone on to remark, that no human power had a right to exercise authority over the consciences of their fellow-creatures in matters of religion, if their tenets were not incompatible with the public welfare, and that it was an abuse of power to compel any person to contribute towards the support of any religious establishment, from the communion of which he conscientiously dissented ; but he was silenced by the Bench distinctly stating that they sat to dispense justice according to *existing laws*, and not to make new ones. Something was said about the taxes, to which Mr. R. replied, that the tithe tax deserved the appellation of the tax of taxes ; it was a tax on the conscience. He was told he would be compelled to pay. He said he *wou'd not be compelled to pay*. He knew they might, if they *durst, levy on the property*, but it would be the *last time*, nor should he have another opportunity of practically protesting against the thing, for the tithe-extorting tax was near its last grasp. He was urged to act the *Quaker*, but declined, asserting that he could not dissemble, there was too much hypocrisy practised, and that if *paying a penny, even by proxy, would free him*, he would not pay it. He was then told he might withdraw.—*Carlisle Journal*.

WETHERELL will call this *high treason*, I suppose ! He will see a pretty deal of it soon, unless the Government be wise enough to abolish the tithes by law.

## AMUSING CORRESPONDENCE!

(From *Sunday Times*, March 4, 1832.)

MR. HUNT AND THE BILL-BROKERS.—Messrs. Underwood and Chalk hold the acceptance of H. Hunt, Esq., M. P., for £7 5s. 10d., due 28th of February. They wrote to him demanding payment, and received the following answer.

“ Gentlemen,—I have received your elegant epistle, and I duly appreciate your impudent threat, which is couched in the true Change-alley slang. I have deposited it in my box of curiosities, as a genuine specimen of cockney ignorance and insolence.

“ H. HUNT.

“ March 1, 1832.”

## SEEDS

FOR SALE AT MR. COBBETT'S SHOP,  
No. 11, BOLT-COURT, FLEET-STREET.

February, 1832.

## LOCUST SEED.

Very fine and fresh, at 6s. a pound. For instructions relative to sowing of these seeds, for rearing the plants, for making plantations of them, for preparing the land to receive them, for the after cultivations, for the pruning, and for the application of the timber; for all these see my “WOODLANDS;” or TREATISE ON TIMBER TREES AND UNDERWOOD. 8vo. 14s.

## SWEDISH TURNIP SEED.

Any quantity under 10lbs., 10d. a pound; and any quantity above 10lbs. and under 50lbs., 9½d. a pound; any quantity above 50lbs., 9d. a pound; above 100lbs., 8½d. A parcel of seed may be sent to any part of the kingdom; I will find proper bags, will send it to any coach or van or wagon, and have it booked at my expense; but the money must be paid at my shop before the seed be sent away; in consideration of which I have made due allowance in the price. If the quantity be small, any friend can call and get it for a friend in the country; if the quantity be large, it may be sent

by me. The plants were raised from seed given me by Mr. PEPPERCORN (of Southwell, Bedfordshire), in 1823. He gave it me as the finest sort that he had ever seen. I raised some plants (for use) in my garden every year; but, at Barn-Elm I raised a whole field of it, and had 320 bushels of seed upon 13 acres of land. I pledge my word, that there was not one single turnip in the whole field (which bore seed) not of the true kind. There was but one of a suspicious look, and that one I pulled up and threw away. So that I warrant this seed as being perfectly true, and as having proceeded from plants with small necks and greens, and with that reddish tinge round the collar which is the sure sign of the best sort.

## MANGEL WURZEL SEED.

Any quantity under 10lbs., 7½d. a pound; any quantity above 10lbs. and under 50lbs., 7d. a pound; any quantity above 50lbs., 6½d. a pound; any quantity above 100lbs., 6d. a pound. The selling at the same place as above; the payment in the same manner. This seed was also grown at Barn-Elm farm, the summer before the last. It is a seed which is just as good at ten years old as at one.—The plants were raised in seed-beds in 1828; they were selected, and those of the deepest red planted out in a field of 13 acres, which was admired by all who saw it, as a most even, true, and beautiful field of the kind. The crop was very large; and out of it were again selected the plants from which my present stock of seed was growed; though, indeed, there was little room for selection, where all were so good and true. I got my seed from Mr. PYM, of Reigate, who raised it from plants proceeding from seed that I had given him, which seed I had raised at Worth, in Sussex; and, all the way through, the greatest care had been taken to raise seed from no plant of a dubious character.—This seed, therefore, I warrant as the very best of the kind.—A score or two of persons, who sowed of this seed last year, have given me an account of the large crops they have

had from it, and have all borne testimony to its being the truest seed they ever saw of the kind. I sell these seeds *much cheaper* than true seed, of the same sorts, can be got at any other place; but I have a *right* to do this, and I choose to exercise my right. My seeds are kept with great care in a proper place; and I not only warrant the *sort*, but also, that *every seed grow*, if properly put into the ground.

#### USES OF COBBETT-CORN FLOUR.

We use the *corn-flour* in my family, **FIRST** as *bread*, two-thirds wheaten and one-third corn-flour; **SECOND**, in *batter puddings baked*, a pound of flour, a quart of water, two eggs, though these last are not necessary; **THIRD**, in *plum-puddings*, a pound of flour, a pint of water, half a pound of suet, the plums, and no eggs; **FOURTH**, in *plain suet-puddings*, and the same way, omitting the plums; **FIFTH**, in *little round dumplings*, with suet or without, and though they are apt to break, they are very good in this way; in broth, to thicken it, for which use it is beyond all measure better than wheaten-flour.

Now, to make **BREAD**, the following are the instructions which I have received from Mr. SAPSFORD, baker, No. 20, the corner of Queen Anne-street, Wimpole-street, Marybone. As I have frequently observed, the corn-flour is not so adhesive, that is to say, clammy, as the wheat and rye flour are. It is, therefore, necessary; or, at least, it is best to use it, one-third corn-flour and two-thirds wheat or rye flour. The rye and the corn do not make bread so bright as the wheat and the corn, nor quite so light; but it is as good bread as I ever wish to eat, and I would always have it if I could. Now, for the instructions to make bread with wheat-flour and corn-flour. Suppose you are going to make a batch, consisting of thirty pounds of flour; you will have of course twenty pounds of wheat-flour and ten pounds of corn-flour. Set your sponge with the wheat-flour only. As soon as you have done that, put ten pints of water (warm in cold weather, and cold in hot weather) to the corn-

flour; and mix the flour up with the water; and there let it be for the present. When the wheat sponge has risen, and has fallen again, take the wetted-up corn-flour, and work it in with the wheat sponge, and with the dry wheat-flour that has been round the sponge. Let the whole remain fermenting together for about half an hour; and then make up the loaves and put them into the oven. The remainder of the process every one knows. These instructions I have, as I said before, from Mr. Sapsford; and I recollect also, that this is the way in which the Americans make their bread. The bread in Long Island is made nearly always with rye and corn-flour, that being a beautiful country for rye, and not so very good for wheat. I should add here, that there is some little precaution necessary with regard to the grinding of the corn. The explanation given to me is this: that to do it well, it ought to be ground twice, and between stones such as are used in the grinding of cone-wheat, which is a bearded wheat, which some people call rivets. This, however, is a difficulty which will be got over at once as soon as there shall be only ten small fields of this corn in a county.

I sell it according to the following table:—

If planted in rows 3 feet apart, and the plants 8 inches in the row,

	PRICE.
1 Ear will plant nearly TWO RODS	0 0 3
1 Bunch will plant more than SEVEN RODS.....	0 1 0
6 Bunches will plant more than 40 rods, or a quarter of an acre..	0 5 6
12 Bunches will plant more than 80 rods, or half an acre ..	0 10 6
25 Bunches will plant more than 160 rods, or an acre ..	1 0 0

TWO-PENNY TRASH will not be published till next Saturday. It will be addressed to the people of PRESTON in one part, and to the people of LEEDS in another part; and it will contain, 1. Instruction for raising the CORN, and for raising MANGEL-WURZEL. 2. An account of THE LIAR'S curious works

in Hampshire about the corn. 3. A statement of the circumstances, explanatory of his calling MITCHELL A SPY, and of his accusing SMITHSON OF ROASTING THE BIBLE. I have now made personal and particular inquiry into the whole of this matter.

From the *LONDON GAZETTE*,

FRIDAY, MARCH 23, 1832.

#### INSOLVENT.

GLADWELL, J., Barking, Essex, shipwright.

#### BANKRUPTS.

DUCKETT, Sir G. Bart., Sir F. B. Morland, Bart., and T. T. Bernard, Pall-mall, bankers.

HEAD, J., & H. Marshall, Lawrence Pountney-place, & Battle-bridge, white lead-merchants.

JENKINS, J., Lostwithiel, Cornwall, cabinet-maker.

LAZARUS, J., Duke-st., Manchester-square, jeweller.

LEWIS, G., Vere-street, Oxford-street, broker.

MORGAN, T., St. Peter's-alley, Cornhill, wholesale ironmonger.

SMITH, T., Coleman-street, wine-merchant.

#### SCOTCH SEQUESTRATIONS.

BROWNING, M. and Co., Edinburgh, iron-mongers.

SMITH, J., Tradeston of Glasgow, baker.

TUESDAY, MARCH 27, 1832.

#### INSOLVENTS.

HESLEDEN, R., Southampton, bone-merch.

KNIGHT, T., Haslemere, Surrey, draper.

#### BANKRUPTCY SUPERSEDED.

WEEKES, N., London-street, Fenchurch-street, merchant.

#### BANKRUPTS.

ANDRAS, W. S., Addlestone, Surrey, brewer.

BROOK, S. sen., Mirfield, Yorkshire, banker.

CARTER, E. and G., Northallerton, Yorkshire, fellmongers.

DAVIS, L., Mamblad, Monmouthsh., miller.

DAY, W., Providence-buildings, New Kent-road, plumber.

JAMES, R., Bristol, mercer.

JAMIESON, R., and J. Sandiman, Ashton-under-Lyne, iron-founders.

JARVIS, E., Stoke-Damerel, Devonshire, sail-maker.

KEENE, G., Union-st., Southwark, victualler.

KEILY, R., Angel-court, Throgmorton-street, merchant.

MARSHALL, J., Norwood, potter.

SCRIVENER, H. N., Ratcliff-highway, pork-man.

WARD, J., Stowmarket, Suffolk, cattle-dealer.

WORTS, W., Colchester, medicine-vender.

WRIGHT, T., Birmingham, coach-builder.

#### LONDON MARKETS.

##### MARK-LANE, CORN-EXCHANGE, MARCH 26.

—Our supplies have been, since this day seenight, of English, Irish, Scotch, and foreign wheat, English, Irish, and Scotch oats, English and Scotch malt and barley, and English, Irish, Scotch, and foreign flour, moderately good—Of rye, beans, peas, and seeds, from all quarters, very limited.

This day's market was well attended, both by London and country buyers; but, as the demands of most of these were limited, either from the effects of a decreased consumption, arising from a heavy stock of imported flour, the absence of families from town, for the purpose of avoiding the cholera infection, or the malting season drawing towards its close, the corn trade was throughout very dull; with wheat generally—though a few small very superior parcels may have supported the last week's currency, and its lower figures cannot be altered on account of improvement in quality—at a depression of from 1s. to 2s. per qr.; with barley, oats, beans, peas, malt, and flour, at last week's prices.

Seeds, for spring sowing, are in somewhat increased demand, at a little improved prices; but in other kinds next to nothing is doing.

Wheat .....	56s. to 65s.
Rye .....	—s. to —s.
Barley .....	24s. to 33s.
fine .....	35s. to 41s.
Peas, White .....	35s. to 39s.
Boilers .....	38s. to 44s.
Grey .....	33s. to 37s.
Beans, Old .....	34s. to 36s.
Tick .....	33s. to 37s.
Oats, Potatoe .....	24s. to 27s.
Poland .....	22s. to 25s.
Feed .....	18s. to 23s.
Flour, per sack .....	55s. to 60s.

#### PROVISIONS.

Bacon, Middles, new, 46s. to 50s. per cwt.

    Sides, new... 48s. to 50s.

Pork, India, new.... 132s. 0d. to —s.

Pork, Mess, new ... —s. 0d. to —s. per barl.

Butter, Belfast .... 84s. to 88s. per cwt.

    Carlow .... 84s. to 94s.

    Cork ..... 88s. to 90s.

    Limerick ... 88s. to 90s.

    Waterford.. 80s. to 86s.

    Dublin .... 76s. to 78s.

Cheese, Cheshire.... 56s. to 76s.

    Gloucester, Double.. 56s. to 64s.

    Gloucester, Single... 48s. to 54s.

    Edam ..... 48s. to 54s.

    Gouda ..... 48s. to 52s.

Hams, Irish..... 58s. to 65s.

## SMITHFIELD.—March 26.

This day's supply was throughout rather limited as to numbers, but of excellent quality, and fully, if not more than equal to the demand. The trade was, with each kind of meat, very dull; with the prime small Scots, &c. at, in some few instances, an advance of 2d. per stone; but with beef, generally, as also mutton, lamb, veal, and pork, at nothing beyond Friday's quotations.

Beasts, 2,623; sheep and lambs, 16,160; calves, 70; pigs, 120.

## MARK-LANE.—Friday, March 30.

The arrivals this week are good. The market dull, at the prices of Monday.

## THE FUNDS.

3 per Cent.	Fri.	Sat.	Mon.	Tues.	Wed.	Thur.
Cons. Ann.	83½	83½	83½	83½	83½	83½

## COBBETT-LIBRARY.

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Containing, besides all the usual matter of such a book, a clear and concise

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This I have written by way of

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such a thing having been frequently suggested to me by Teachers as necessary.

1. ENGLISH GRAMMAR.—Of this work sixty thousand copies have now been published. This is a duodecimo volume, and the price is 3s. bound in boards.

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3. COTTAGE ECONOMY.—I wrote this Work professedly for the use of the labouring and middling classes of the English nation. I made myself acquainted with the best and simplest modes of making beer and bread, and these I made it as plain as, I believe, words could make it. Also of the keeping of Cows, Pigs, Bees, and Poultry, matters which I understood as well as any body could, and in all their details. It includes my writings also on the Straw Plait. A Duodecimo Volume. Price 2s. 6d.

4. YEAR'S RESIDENCE IN AMERICA.—The Price of this book, in good print and on fine paper, is 5s.

5. The ENGLISH GARDENER; or, a Treatise on the situation, soil, enclosing and laying out, of Kitchen Gardens; on the making and managing of Hot-beds and Greenhouses; and on the propagation and cultivation of all sorts of Kitchen Garden Plants, and of Fruit Trees, whether of the Garden or the Orchard. And also, on the formation of Shrubberies and Flower Gardens. Price 6s.

6. THE WOODLANDS; or, a Treatise on the preparing of the ground for planting; on the planting, on the cultivating, on the pruning, and on the cutting down, of Forest Trees and Underwoods. Price 14s. bound in boards.

7. PAPER AGAINST GOLD; or, the History and Mystery of the National Debt, the Bank of England, the Funds, and all the Trickery of Paper Money. The Price of this book, very nicely printed, is 5s.

8. SERMONS.—There are twelve of these, in one volume, on the following subjects: 1. Hypocrisy and Cruelty; 2. Drunkenness; 3. Bribery; 4. Oppression; 5. Unjust Judges; 6. The Sluggard; 7. The Murderer; 8. The Gamester; 9. Public Robbery; 10. The Unnatural Mother; 11. The Sin of Forbidding Marriage; 12. On the Duties of Parsons, and on the Institution and Object of Tithes. Price 3s. 6d. bound in boards.

A Thirteenth Sermon, entitled "GOOD FRIDAY; or, The Murder of Jesus Christ by the Jews." Price 6d.

9. TULL'S HORSE-HOEING HUSBANDRY; or, a Treatise on the Principles of Tillage and Vegetation. With an Introduction, by W.M. COBBETT. 8vo. Price 15s.

10. POOR MAN'S FRIEND. A new edition. Price 8d.

11. THE LAW OF TURNPIKES. By William Cobbett, Jun., Student of Lincoln's Inn. Price 3s. 6d. boards.

12. FRENCH GRAMMAR; or, Plain Instructions for the Learning of French. Price bound in boards, 5s.

13. THE EMIGRANT'S GUIDE. Just now Published, under this Title, a little Volume, containing Ten Letters, addressed to English Tax-payers. A new edition, with a Postscript, containing an account of the Prices of Houses and Land, recently obtained from America by Mr. Cobbett. Price 2s. 6d. in boards.

14. MR. JAMES PAUL COBBETT'S RIDE OF EIGHT HUNDRED MILES IN FRANCE. Second Edition. Price 2s. 6d.

15. ROMAN HISTORY, French and English, intended, not only as a History for Young People to read, but as a Book of Exercises to accompany my French Grammar. Two Volumes. Price 13s. in boards.

16. MARTENS'S LAW OF NATIONS.—This is the Book which was the foundation of all the knowledge that I have ever possessed relative to public law. The Price is 17s., and the manner of its execution is, I think, such as to make it fit for the Library of any Gentleman.

17. LETTERS FROM FRANCE: containing Observations made in that Country during a Residence of Two Months in the South, and Three Months at Paris. By JOHN M. COBBETT. Price 4s. in boards.

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FRANCE AND SWITZERLAND;

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From Paris, through Lyons, to Marseilles, and, thence, to Nice, Genoa, Pisa, Florence, Rome, Naples, and Mount Vesuvius;

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By Rome, Terni, Perugia, Arezzo, Florence, Bologna, Ferrara, Padua, Venice, Verona, Milan, over the Alps by Mount St. Bernard, Geneva, and the Jura, back into France;

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An account of the laws and customs, civil and religious, and of the morals and demeanour of the inhabitants, in the several States.

By JAMES P. COBBETT.

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A GEOGRAPHICAL DICTIONARY OF ENGLAND AND WALES.—This Work, which has been so long in hand, is now in the *Press*. It will contain the Name, Situation, &c., of every *Parish*, and even of every *Hamlet*; it will contain a description, and an Account of the *Country*; also of *each County*; and will, I trust, convey *more useful information on this subject*, than has ever been conveyed in all other books put together. It is not a book made to flatter fools, nor to hide the doings of public robbers: it is to convey a mass of important truths; its object is to make the English reader *well acquainted* with all that he need know about his own country. The precise *bulk and price* of the Book I cannot yet state; but I imagine that it will be a Thick Duodecimo Volume (six or seven hundred pages), and that the Price will be from Eleven to Thirteen Shillings.

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Is now ready for sale. Those gentlemen who sent their names some time ago, shall have the Portrait sent to them directly.—The proof prints are 15s.; the others, 10s.

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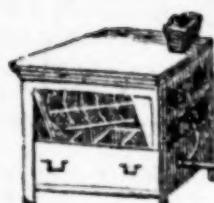
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Author of the "Letter from Edinburgh to the Bishops of England and Ireland."  
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N. B. The Keepers of Commercial Inns, and those who have Ordinaries on Market Days, attended by Farmers, Cornfactors, Millers, Yeomen of the County, &c., will find the "Mark-Lane Express" the best and cheapest Monday Paper they can lay upon their tables for the use of their Customers.

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END OF VOLUME LXXV.